

THE PACIFIC.

FIRST PURE, THEN PEACEABLE. WITHOUT PARTIALITY AND WITHOUT HYPOCRISY.

WHOLE No. 1369.]

SAN FRANCISCO, CAL., MAY 16, 1878.

[Vol. XXVII..No. 20

Correspondence.

Editorial Correspondence.

From Stockton our work called us to the Upper Sacramento Valley, and on the way we stopped over Sabbath in the Capital City. As usual, we turned to Saturday's "Record-Union," and regretted to see there repeated that which has so often unfavorably manifested itself in the last year and a half. For some twenty-five years we have esteemed that noble paper as one of the very best upon the Pacific coast. But, of late, it has so often come out in most unprovoked and, we believe, most false charges against the Bible, and the religion of Christ, that we have felt both surprised and somewhat indignant. We give one specimen—Nov. 21st, of last fall. The extract is from the editor himself. "The Bible teaches an immoral and vicious view of God. According to the Hebrew Scriptures the Supreme Being is a revengeful, unreasonable, cruel, bloodthirsty, capricious, unjust, vain, in short, all the imagination can conceive of an immensely powerful man." Such language as this, the editor of the "Union" knows, a large number of his patrons believe to be both positively false and wickedly blasphemous. We had noticed much of the like open scoffing of the Bible in the "Union," and also some replies from men we thought not used to the infidel treatment of things, so that often the editor handled them somewhat to their disadvantage.

As we had had at least twelve thousand talks, on the coast, with skeptics, we determined to drop the "Union" an article signed "Goolon," which the editor published, on Saturday, Dec. 1st, with his own review. Then, at the close, he challenged us to a discussion upon the subject, as follows: "We are ready to attack dogmatic theology wherever we find it, and if our friend will prepare other articles upon the subject, the columns of this paper are open to him, and he shall receive a fair treatment from us." We quote from memory but think we have the words. We accepted the challenge, and prepared a candid article to lay out the field of contest in clearest manner, and forwarded, with stamp for return of manuscript if not published. After three weeks the editor returned the same, saying in a letter: "We think it best not to carry on the controversy." All right, we said to ourselves, and waited to see if the paper would do any better by ceasing its strange attacks on the Bible. Two weeks passed, and all was well. The third week a little of the old infidel element appeared, the fourth week more, and since we have noticed many such: as once on the occasion of "Japan Jugglers to Paris"; again, on a priest's report of "A Vision of the Virgin Mary" to some little girls; again, when the Mormons, in petitioning Congress, tried to prove their practice from the Bible. In all these cases low flings against the Bible, all of them false, were made by the editor, such as no investigating, unbiased mind could possibly make. Seeing the editor of the "Record-Union" has again and so long indulged in his mere fault-finding and prejudiced charges upon the Bible, we have concluded to give to the public the fact of its public challenge to us, and then its immediate retirement from the field of contest without one single effort.

Bible Christianity and Bible religion have never hesitated to come before the world with reasonings from facts, and then to proceed in true scientific method to conclusions in belief, and has always triumphed. But skepticism, infidelity, and so-called rationalism, naturalism, liberalism, free-thinking, have invariably taken merely the place of fault-finding, never pretending to present believed truths on their own side, which is the only scientific method, but aiming alone at presenting what they assert is false in others. This is neither scientific, nor gentlemanly, nor polite, nor decent. Yet this is all the "Record-Union" does. Any ignoramus can find fault, and make charges, which no one can so answer as to satisfy the willful assenter. But it

takes a man of some real intellectual ability and honesty to present his own real belief, with the evidences of it. This the Bible student of Christianity offers to do, demanding of his opponent to do the same; i. e., that he cease his mere fault-finding and give his really believed system of moral and religious truth, with evidence. This the editor of the "Union" will not do, nor do we find any skeptic that will do it. We do not believe they can, or even dare attempt to, do it. Tom Paine like, they only talk and write to attack other views. Any fool can attack a wise man, and boast of a victory, and be a fool still. Dare skeptics do anything more than such a fool does? We do not believe they dare, whether they be the editor of the "Record-Union," with false and blasphemous assertions, or any other infidel writer or lecturer of our times. S. V.

Sabbath-school Lesson.

By Rev. J. T. Willis.

SECOND QUARTER—LESSON VIII.

Lesson for Sunday, May 26th, 1878—Dan. iii: 21-27.

THE FIERY FURNACE.

Golden Text.—"Our God whom we serve is able to deliver us from the burning, fiery furnace." (Verse 17.)

Connections.—A period of some twenty years has passed between the events of this lesson and the last. In the preceding part of the chapter of which our lesson forms a part, we read that Nebuchadnezzar constructed a golden image, of prodigious height, in honor of his god Bel, or Belus, which he caused to be set up in the plain of Dura for universal adoration. Nebuchadnezzar had acknowledged the God of Israel, (chapter ii: 47) but, adhering to the common notion of idolaters, that gods were local, he imagined Jehovah to be entitled to no exclusive worship. To render the circumstance more noticed, and doubtless for the greater display of his own pomp and authority, he summoned all his nobles, his officers, civil and military, from every part of his extensive dominions, to attend at the dedication of this image; and at a certain signal of music given, they were to fall down and worship this new-formed deity. But in case any should refuse compliance, they should immediately be cast into a burning, fiery furnace. The whole thing indicated the pride, the absolute power and the tyranny of the monarch. All of those representatives of the various nationalities obeyed the order, except three Jews. It is generally believed that Daniel was absent at the time, to some foreign nation, on some public service for the government, or else he would have stood together with the other three in their refusal to commit idolatry. Information was speedily brought to Nebuchadnezzar that there were among the princes certain persons who would not worship his image. As soon as the monarch heard this, he had the recusants before him. He reasoned, he threatened, but they were not moved. Their refusal was firm and devout. They feared God. The worship required was sinful. Better anything than sin. The king was, of course, very angry, and the three young men were dealt with as he had threatened.

The three in the furnace.—Punishment of offenders by fire was, till recently, resorted to in the East. Offenders by false weights in times of dearth, or such as in any other way aggravated the public calamity, were thus punished—cooks, by being roasted before slow fires; bakers, by being thrown into heated ovens. "During the dearth of 1668," says Sir J. Chardin, "I saw such ovens heated in the royal square at Is-pahan, to terrify the bakers, and to deter them from deriving advantage from the general distress." The furnace here referred to was probably one that was used for smelting metals. It has been described as oval in shape, with an opening at the top to receive the fuel and the metals, and a door at the base to furnish draught and provide for the removal of ashes.

When the king threatened they dared to brave his anger, and declare, "We

will not serve thy gods," etc. "Then these men were bound in their coats," loose outer garments or mantles, "their hosen," the old Saxon name for drawers, trousers or under garments, "their hats" or turbans. But when thus bound and in sight of the furnace seven times heated, or as intense as it could be made, they did not retract. The young men had reason, in God's dealings with his people in all former times, to believe that he would in some way, they could not tell how, deliver them from the threatened death. But if he did not, life saved by disobeying his commands would be a burden. They learned a lesson like that which Christ gave to his disciples. Matt. x: 28, "They were cast into the furnace, which was so hot that the men who executed the king's command perished in the flames which were rushing forth, while they were casting them in at the opening on the top of the furnace." "And these three men, Shadrach, Meshach, and Abednego, fell down," etc. i. e., from the top to the bottom where the fuel was burning: as it is expressed in verse 24, "in the midst of the fire."

The Discovery made by the King.

The king, present to witness the execution of his order, was in a position from which he could look into the door of the furnace, which must have been large; and as he was looking-in, he saw the three young men, loosed from their bonds, and walking in the midst of the fire unhurt, and another person with them. He doubtless expected the instantaneous destruction of these victims of his fury, but he "was astonished," as well he might, in perceiving that they were still alive. In haste he called to his officers, and asked if they had not cast in three only into the flames. They answered: "True, O king." He then said he had discovered "four men, loose, walking in the midst of the fire," etc. and that the fourth man was that of a celestial person, or as he declared afterward, an "angel" of God. (Verse 28.) "It is the common view that God sent one of his angels to strengthen, encourage and deliver his servants. Many have supposed that the messenger was none other than the Son of God himself, who appeared in ancient times to the patriarchs, and was known to them as 'the Angel of the Covenant'; and 'the Angel of Jehovah.' While the manifestation was primarily intended as a token of the fidelity of God toward his tried and faithful servants, it cannot be doubted that it was also designed to make a deep impression upon the mind of the heathen king, and to deter him from making any similar attempt to oppress the conscience of the captive people."

The Deliverance.—This was by wonderful divine interposition. They preserved in the midst of the flames, by the faith which "quenched the violence of fire. The servants of God were safe in the midst of the fire, because he was with them." (Isa. xlii: 1, 2.) The king saw that it was useless for him to attempt to destroy, those whom God would save; he therefore approached the door of the furnace, and called the objects of his impotent rage, who at once obeyed his call. They had suffered nothing; of which not the king only, but all his great men and counselors, were witnesses. The king therefore acknowledged, as he was compelled to do, the God of these brave young men, and required all his subjects, by heavy penalties, not to speak against him; there was no God who could deliver, as he did. He also rightly esteemed their triend proved fidelity to their God as an earnest of fidelity to himself, in the discharge of any trust he might commit to them, and accordingly he "promoted them in the province of Babylon," and the promises of God are verified (Psa. cxi: 14-16).

Lessons.—1. Christ has been with his church, from the beginning of the world. The church has been in the midst of fiery persecution many times, but like the bush which Moses saw, God was in the bush; God has been, and is now, in the church, therefore she is not consumed. The saints of God may suffer, but their sufferings shall only spread their faith, and glorify their Lord, and prosper that church of

which he is the foundation, and blessed hope.

2. Wherever we may be, we should withstand with firmness every temptation to forsake his service. We do right at all hazards, and confide in God's care, under whatever ills obedience to him may incur. Even the ungodly respect fidelity and uprightness in religion. The true Christian has been

"Faithful found
Among the faithless; faithful only he
Among innumerable false—unmoved,
Unbroken, unseparated, untainted,
His loyalty he kept, his love, his zeal;
Nor number nor example with him wrought
To swerve from truth, or change his constant
mind,
Though single."

At a great meeting at Norwich, of the United Kingdom Alliance, Sir Wilfred Lawson, last month, made a very stirring address, from which we clip a paragraph: "I say this drunkenness not only robs us of 140,000,000 a year, but it robs us of our morality, of our order, of our social standing, and it deprives us of that righteousness which, we have it on the highest authority, 'exalteth a nation.' [Cheers.] All this is mere common-place; and it is all admitted, as I have said, by every sensible man here—and I presume most of you are sensible men in the city of Norwich. But what I would have you consider to-night is whether the law of the land, which we all of us help to make more or less, helps or hinders those who wish to get rid of the drunkenness of the country. We have to consider whether the law of the land is in accordance with morality and religion, or whether it is opposed to morality and religion. Before we go further, we must consider what the law is. You must know that we live in a country under a Maine law, and although you will be surprised to hear me say so, it is nevertheless true. Let anybody in this meeting who has not got a license go out to-night and try to sell a single drop of drink to his neighbor, and if the police catch him he will have to lodge in gaol for a month or two, because the law is that no man—unless he has a license to sell drink—can do so in this land. But, unfortunately, the law says certain men may have the exceptional privilege of selling this drink; and the law further says certain other men may give them that privilege if it seems to them good. Those men are the magistrates. Do not suppose I am going to say anything against the magistrates; I am a magistrate myself, and therefore I know their merits. [Laughter.] I am not coming here to bring a railing accusation against them. I take it for granted that they have done their best in picking out good men to sell drink. All I say is that bad is their best. [Cheers and laughter.] I am not coming here to say that the publicans are men whom we are to rail at. The publicans are granted their licenses by magistrates on condition that they should sell to every man who comes to them just as much drink as will do these men good, and not a drop more; and I quite believe that they have done their best. But they have made a great many mistakes and have given a great number of their customers so much liquor that they have to go to gaol, and you and I and the respectable portion of the community have to keep those people who benefit nobody but the publicans. Don't suppose I come here to run down the publicans."

REV. JOHN JASPER.—This man has become suddenly famous. He is an old man, the pastor of a prominent Baptist church of colored people in Richmond, Va. He lately preached a sermon in which he went back on Copernicus. This has drawn public attention. It has also, as he claims, wrought an unusual interest in religion. Baptisms are numerous. The enthusiasm is intense. At a service described in the last "Presbyterian" fifteen or twenty persons "fell rigidly convulsed." The old gentleman is sure that the opposition to his views as to the fixedness of the earth is only due to jealousy or prejudice.

The streams of religion run deeper or shallower as the banks of the Sabbath are kept up or neglected.

THE WOMAN'S BOARD OF THE PACIFIC.

CONDUCTED BY SARAH EDWARDS HENSHAW

Pleasant News from a Far Country.

Among the missionaries whom we on this side of the continent have had the privilege of speeding on their way to heathendom, Mr. and Mrs. and Miss Pierson are remembered with very great interest. Indeed, the whole large party of missionaries of which they formed a portion created deep feeling during their stay among us. Of these were Miss Wilson and Miss Parmelee, now laboring with our own Miss Starkweather. While waiting for the sailing of the steamer, the two latter sweet young ladies staid with friends in Oakland, while Mr. Pierson, with his wife and sister, remained on the other side of the bay.

A letter from Miss Pierson now lies before us, and also a manuscript. The latter we shall soon publish, and it will be found exceedingly interesting. It is the story of Ming and Chang, and exhibits the wonderful power of the Bible alone, without any human teaching, to carry light and truth into the human soul.

From the letter we learn that Mr. Pierson's little party stopped first at Japan, where they saw our Miss Starkweather, "and loved her at once, she was so sweet and winning." She met them in the harbor of Kobe, and escorted them and the Misses Wilson and Parmelee to Kiyoto. The two latter remained as missionaries in Japan; but, after a week, Mr. Pierson and wife and sister pushed on to Shanghai.

"I confess," says Miss Pierson in the letter spoken of, "that the country of Japan was beautiful, the people were attractive, and the labor for their salvation still more attractive; and I felt that it would be nice to stop there. But our field lay much farther on."

"After a few days at Shanghai, we took another steamer up the coast to North China, and stopped at Tientsin. We had come safely over the great deep, and enjoyed a pleasant passage, feeling that we had much for which to be thankful."

"At Tientsin we were cordially greeted and welcomed to the North China Mission by Messrs Stanley and Smith and families. We remained there ten days, and then came by small, native boat to Pao-tung-fu. Here we were welcomed by six native Christians, who manifested great joy at the return of their 'Teacher Pierson,' and the coming of his wife and sister."

"It was very strange, at first, not to see any white faces but our own, and not to understand anything said. But in three weeks after that, we were reinforced by our old friends Mr. and Mrs. Ament, and we were glad to have a home to welcome them to. It was cold, for it was in the middle of November, and we all took hold to make ready our home."

"The house was formerly an inn, the rooms are all on the ground floor, and facing in towards an open court. We see nothing of the street life, unless we open our great gate, and go outside. And whenever we do this, it attracts crowds of men and boys, because we are the first foreign ladies to live here."

"We have succeeded in making our homes very comfortable for this winter, and have found that we can enjoy much even away off in the interior of China, and entirely separated from old and dear friends. We are finding that He in whose service we have left home and friends is even now giving us the hundred fold reward, in his own peculiar presence and comfort."

"We are studying hard on the language, and are longing for the time when we shall be able to talk, and to tell the girls and the women that they have souls to be saved, and of him who can forgive sins. Our opportunities for such labor are already opening before us, and we feel that God is preparing the soil for the seed."

"I enclose to you a little sketch of what the gospel has done for two families right here, (all of which is literally true) thinking you will like to read it

to your mission circle. I should like to have Mrs. H. Jewett of Redwood city have the reading of it to her circle also. I think it a means of interesting friends at home in the mission work. With kind remembrances to your Mission Board, (with whom we met) and to your family from my brother and wife, I am yours most truly in the bonds of Christian love."

Thus closes the letter, which is addressed to our Recording Secretary. That which Miss Pierson modestly calls a "little sketch," is a most interesting story. We shall begin its publication in our next.

Says H. C. Pedder, in the "International Review": "Paganism, even in its highest and noblest conceptions, never rose above the glorification of the masculine qualities of strength, courage, and endurance; whereas Christianity glorifies those gentle virtues which call forth our fine feelings, and, by the enlargement of our sympathies, completely changes our views of life and destiny. Were it possible to conceive of a state of society in which the present established forms of the christian religion had passed away, the world would still owe an everlasting debt to that ideal which has traversed the ages, and infused its beneficent influence into every sphere of thought, and action. There is a sense in which it sometimes happens that the religion of one age becomes the poetry of the next; but in our holding fast to the position assigned by christianity to sentiment, we may depend upon it that we pursue the only course demanded by the higher conditions of culture and the deeper necessities of the human soul."

Christ asserts mastery over truth. The wisest of earth's teachers proclaim themselves to be seekers after truth, but in all of Christ's career there is no intimation of such search. He was himself the truth. Other men consciously acquire truth by piece-meal, and hold it in fragments. Not so Christ. He had not certain truths, but the truth. It was this possession of the absolute truth, that gave him mastery over the world. The Jewish hierarchy had more influence with the Roman governor than he, and so was able to put him on the cross and in the sepulchre, but he had more truth than they, and so the power of Judaism faded out just as his kingdom was taking root. Caesar's sway seemed imposing, and, compared with it, Christ and his little band of followers seemed but as thistle down before the tempest; but Caesarism embodied only a mere fragment of truth, and needed only that the world should make a brief stride onward to be outgrown and left behind forever. Human systems are only bonfires; they blaze awhile and burn out. Christ is the sun, the fountain and source of light and truth, shining ever brighter as the clouds of ignorance and doubt are driven away. Earth's kingdoms, built upon partial truths, are brick and mortar; they serve the purpose of an epoch and then crumble. Christ's kingdom, based upon the absolute truth, fits itself to the wants of every age, and is therefore an everlasting kingdom.—J. W. Hough.

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Home Circle.

A Song in the Night.

I take this pain, Lord Jesus,
From thine own hand;
The strength to bear it bravely
Thou wilt command.
I am too weak for effort,
So let me rest,
In hush of sweet submission
On thine own breast.

I take this pain, Lord Jesus,
As proof indeed
That thou art watching closely
My truest need;
That thou, my Good Physician,
Art working still;
That all thine own good pleasure
Thou wilt fulfill.

I take this pain, Lord Jesus!
What thou dost choose,
The soul that really loves thee
Will not refuse.
It is not for the first time
I trust to-day!
For thee my heart hath never
A trustless "Nay."

I take this pain, Lord Jesus!
But what beside?
Thou dost provide
Thou dost provide
In every hour of faintness
My cup runs o'er
With faithfulness and mercy,
And love's sweet store.

I take this pain, Lord Jesus,
As thine own gift,
And true though tremulous praises
I new uplift.
I am too weak to sing them,
But thou dost hear
The whisper from the pillow—
Thou art so near.

'Tis thy dear hand, O Savior!
That presseth sore,
The hand that bears the nail-prints
For evermore.
And now beneath its shadow,
Hidden by thee,
The pressure only tells me
Thou lovest me!

FROM THE OTHER SIDE. II.

PAO-TING-FU, Chili Province, China,
Feb. 15th, 1878.

DEAR PACIFIC: My previous communication was written in November last, while en route to this place, and was laid aside for an additional word. Pardon the long delay. It takes some time and labor to settle a half-finished house in America, but when that has to be done in a heathen land, with heathen workmen and heathen delays, the "some" becomes "much." To mention only one item: While you would buy flooring planed and grooved and ready for nailing down, we must needs buy logs, 2 to 3 feet in diameter, and have them sawed in our yards by hand. "From one learn all."

Well, we are settled now; and wife and sisters and Bro. Ament and his wife are doing good work learning the language. Heretofore all the missionary work in this place has been done by one missionary, single handed; but now we are to have five in place of one, and the prospect is bright. But what are five persons to a city of 100,000 to 200,000? And what are they to a parish work including 300,000 of souls? O that a second and a third five were already en route to join us! And the work warrants such an addition—rather demands it.

Two men were baptized a fortnight since, and six or eight more are asking it. Men's souls are being moved already; and, judging the future by the past, as soon as the workmen are ready with the language, the work will be at their hand. Two schools and a hospital could do good work here now, and who can speak for the future? God grant the laborers for the work, and save these dying souls about us. Twenty or thirty thousand poor sufferers are being supported by government charity at this place, and yet the famishing are dying about us. Word comes that hereafter this support is to be discontinued. Oh, the sufferings of this poor, benighted people! But there is a good time coming for China.

Herewith I transmit a copy of parts of two letters, which may interest your readers. There are at Tungcho a theological school, with six students; a boys' boarding-school, with 19 boarders and three day scholars; a little girls' school, with six small girls (day scholars). Bros. Chapin, Sheffield and Goodrich have the care of these, in company with Misses Andrews and Evans; and they are doing good work for the Lord.

Yours cordially, ISAAC PIERSON.

[Copied from a letter written by Rev. L. D. Chapin, missionary at Tungcho.]

The great event with us the past month has been the blessed work of grace which God has been carrying on in our midst. I have never witnessed anything like it in China, and really never had faith to expect to see such scenes. It is not so much the number of conversions—for that is not very large—but we have seen almost the whole body of Christians here moved to pray for themselves and others, just as people pray in a revival at home. Some have been moved to tears in confessing their own sins and in praying for, or asking others to pray for, unconverted friends. Some have carried a heavy burden on their hearts for weeks, and

are still pleading as though they could not be denied; and we believe that many of these prayers will yet be answered. There have not only been the regular meetings twice a day for many days, but little meetings have been organized wherever three or four Christians came together. It has seemed as though every heart was full, and could only find relief in prayer. In the prayer-meetings two or three persons have often been on their feet at once; and when on their knees, three or four sometimes break out together in prayer. This spirit of prayer still continues, thank God, and I am sure it means good for the whole mission.

It seems to me God has chosen Tungcho in which thus to display his grace because there are representatives here from every corner of the mission field, and he expects to use them to carry the blessing to every station. God grant it may be so. I feel that this revival inaugurates another era in the work of evangelizing the land. I can pray hereafter for revivals in China; and I do now pray that the Holy Spirit may be poured out in like manner, and in greater fullness, upon all our churches.

Our boys' school seems made over. Every room of our new school building has been consecrated by prayer. Every student in the training-school has been baptized anew, and I believe will feel the influence of this work all his life. We hope that every one of the boarding pupils in the boys' school, and two of the three day pupils, are Christians, though some of them are young, and we cannot tell how it will be with them. Besides the boys, the school woman, Mrs. Sheffield's nurse, and their two men, seem truly changed. Some of the girls in the young ladies' day school, and two or three outside men and women, have also declared their purpose to follow Christ; but the reality of a converting work in their hearts is not so manifest. Two excommunicated church members of whom I had lost all hope seem thoroughly humbled and changed. It gives us new hope and courage in praying for all the wandering ones.

[A short extract from a letter of Dr. Blodgett's, Peking.]

The recent reports from Shansi province justify all efforts for the relief of the people. Their houses become their coffins. The dead lie in them unburied. I think the present famine is an opportunity for missionaries to get at the hearts of the people by charity. So it has proved in Shantung.

RESPECTABLE GAMBLING.

Gambling, in certain forms, is a recognized vice, and is an offence against the law. The houses in which it is carried on are denominated "hells," and those who conduct them, or are professionally engaged there, bear a damaged reputation, though they are not as often punished as they ought to be. But gambling is not by any means confined to the haunts of forbidden sport. It makes its appearance in connection with pursuits of unquestionable legality and respectability, and even—sanctity, we were about to add, but will say, religiousness.

Take the business of stock speculation, for example. And, lest we should be thought to assume to criticize what we do not understand, we invite our readers, with ourselves, to learn of one who speaks from abundant knowledge. *Ex parte crede*, which may be rendered, put faith in an expert. A writer in the *Examiner* and *Chronicle* says on this subject:

"The Stock Exchange, as at present managed and patronized, is a great gambling machine. It is at the mercy of professional sharpers, playing against the duped public with loaded dice, marked cards and false tables; and men venture in it that which is not their own. For several years I was an active and heavy operator, and for several years since, while not buying or selling a single share, I have occupied a position whose duties have compelled me to be a careful observer of things on Wall Street and its vicinity. It ought not, therefore, to be necessary for me to say that I fully appreciate the uses of the Stock Exchange. It is a necessity. A market for the securities there dealt in is a permanent need. The tone of financial honor observed in much of its business leaves little to be asked for. No more trustworthy men can be found than some whose names appear on the records of the Stock Exchange. But there is no difference in morals, none in any adaptation of the laws of chances, none in the specific opportunities given for the operations of the 'blackleg,' between the accustomed 'margin' methods of Wall Street and those of other gambling fraternities. Nothing here said applies to that moderate part of the business of the Stock Exchange arising from bona fide purchases for investment,

or sales of investments for cash to realize. It is to the movements of the street, which have their origin in the ventures to obtain money or property without giving any real equivalent thereof. In other words, the evil complained of is the systematic effort to rob, under a cloak of sufficient width and respectability to hide the iniquity of the deed from even the robber himself, while incurring no peril from the hand of the law."

He takes us into Wall Street, and shows how the thing is done:

"The legitimate business of buying and selling securities would require an Exchange and brokers, but not this huge concern; nor these swarms of well-dressed men and their associates and employees. Some members do no active business, and others barely eke out an existence, but the greater number do well, or 'seats' would not be at so high a premium. It is never less than \$5,000. All the cost of these numberless offices, with their rentals, clerks, and so forth, and their yearly business profits, with the power to shine and spend—Whence does it all come from, pray!

"Out of the pockets of those who speculate, that is, who gamble here. There is no other place for it to come from, and the colossal fortunes temporarily built by the 'kings of the street' come from the same source. They do not necessarily go back there when they vanish, however, and that fact brings me to the common delusion that the Stock Exchange is miraculously gifted with the creative power, so that at times all Wall Street is growing rich together on a grand movement of values. Nothing can be more positively settled than that the money a man finds in his pocket as the profits of a bet on the rise or fall of stocks came out of some other man's pocket. It is plain that a nominal value may disappear by the collapse of a given stock, and all concerned discover that they are poorer than their previous estimate; but a stock may rise to any extent, and unless the increase in selling price fairly represents a genuine value not created on 'the street,' the last holder must bear the consequences. He can but divide them, at best, with other losers.

"The whole science of Wall Street operations is reducible to the cunning effort not to be that bearer of the consequences. The bull is after the money of the bear and vice versa, with the broker between them to cut his slice from either side of the loaf, so to call it, as it slips from one to the other of the eager players. It is a pretty good slice, too, as you may learn by asking a few questions of an intelligent stock certificate, say for a hundred shares of Erie, after you have bought and sold it. It might say to you: 'Did my visit with you cost anything? Ah, well, yes, I should say it did. Smith's broker charged him an eighth, that's \$12.50, for selling me to you. Your broker charged you another eighth for buying me for you. Then he put on another eighth for selling me to Brown's broker, and the latter charged Brown the same. Foots up fifty dollars, and that's the only kind of a dividend I ever pay. Hope you didn't lose anything.'

"Supposing the price not to have varied, meantime, the broker's fees and the interest would be the only loss to either party; but any fluctuation would have transferred more or less from one pocket to another.

"The wonder of it all is, as of any other gambling, that with these facts so plainly set forth as they are, there should be such a continual procession of fresh victims. I think self-conceit has a good deal to do with it. A merchant in the country who has made money, a clerk in a bank or a mercantile house who has had his salary raised, or a sharp attorney who has gained a place on a railway board of direction, seems in every case to be bitten with the notion that he can outwit or outprophecy the street. I never saw a Supreme Court Judge put on half the airs of wisdom assumed by a greenhorn whose first bet on the Exchange happened to be a winning one. I never knew one of the latter with wisdom enough to put his stolen money in his pocket and go home to stay. It was always 'a little more of the same sort,' till the luckless prophet joined the ceaseless caravan of the plucked."

Well, it may be said, it serves them, right. Why should we pity them? Because, in the first place, they are enticed into and countenanced in such losing courses by the example of men who profess to be honest and honorable, and hold up their heads in "the best society." And for a more urgent reason—these hazardous ventures, and the gambling spirit they excite, are a fruitful source of the financial demoralization under which the community is suf-

fering. In the words of the writer we have quoted, "As a nation and as individuals we are in trouble because we have been gambling, and in the long run the gambler is surely a loser. There is no economic law more fully verified than this, and the next most positive thing is that the unsuccessful gambler is in a fair way to become a thief."—[The Watchman.]

THE PRE-RAPHAELITE WAIST.

One of the most important features in a graceful figure—hence, one of the most conspicuous and valuable innovations of the pre-Raphaelite school—is the waist. The first aim is to have an "antique waist,"—which a vulgar mind would pronounce horribly thick—thick like the Venus de Melicis, and the nobler Venus of Milo. And why? Because the proportion of the figure, the grace of action and carriage, are so dependent on the waist being of the right size, that it is impossible to preach too strongly the folly and ugliness of tight lacing. The coarse, abrupt curve which is formed by a small waist and broad hips, is very far removed from Hogarth's true "line of beauty," which is a curve extremely gradual. What is gained by an artist's eye, ease and grace of movement, often a really statuesque carriage—impossible to the slaves of the mode, with their hard, bony cuirass. The waist of a pre-Raphaelite is rather short—where a waist ought to be, in fact, between the hips and the last rib. Her skirt is cut full or scanty, as she chooses; but it is never tied to her legs with strings and elastics. She can, therefore, stoop without gasping or cracking her corset-bone, and can sit down or walk up stairs at will, unlike many votaries of the present fashions. Her sleeves are cut extraordinarily high on the shoulders, sometimes a little full to fit the shoulder-bone; for it is de rigueur that a pre-Raphaelite should be capable of moving her arms as freely when dressed as when undressed.—[Art of Beauty.]

THE RESTORED.

The sin of backsliding is an awful sin. It figures so prominently in the word that, turning to a Bible text-book recently, I was startled almost to see the large number of cases recited, and the maledictions pronounced upon it. Then, too, in studying the narratives of backsliding in the Bible, I discover this, that men often break just where they seemed the strongest. For instance, Noah was a Puritan; yet Noah lies on his back, drunk. Moses is the synonym of meekness and patience; Moses grows enraged and smites the rock too often. Solomon is the synonym of wisdom; yet he plays the fool with women and the wine-cup! John is the representative of love; and John it was who asked Christ to bring down a shower of fire on the little Samaritan village! Peter is the brave, heroic disciple; but Peter turns coward at the sneer of a servant-girl. All these men broke right where they thought themselves strong. All these men were restored. It must have been hard for Christ to go after such lost, sinning children as he did; but still he does it. He goes straight after them and restores them; and if backsliding is a terrible thing, it is a glorious thing that there is a backslider's Restorer in Christ Jesus.—[Dr. T. L. Cuyler.]

LIVING TOO FAST.

Men are living too fast. Idleness and indulgence have begotten pride and discontent. The age is thirsty for luxury. The very paupers of our cities scorn the patched garments and simple fare which once satisfied the well-to-do; the young clerk must live in a house about as luxuriously furnished as his employer's, though he steal to support his establishment; the servants rival their mistresses in the costliness and elaborateness of their attire, though in order to do it they waste the savings which they may need to keep them from want and from ruin. The young couple who begin a home must have it as richly decorated as that of those who have labored for years; and there is an utter unwillingness on the part of too many to be content with simple surroundings.

There should be a return to more simple, more honest ways of living. It should be deemed dishonorable to live beyond one's means; no man should be encouraged to spend a few feverish years in luxury at the risk of breaking down and making a dishonorable ending. "Let your moderation be known unto all men; the Lord is at hand."

Christians wonder why they should be saved: sinners why they should be lost.

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SUNDAY AFTERNOON,
FOR MAY.

"Periwinkle," one of Edward Eggleston's bright stories, opens SUNDAY AFTERNOON for May. Other stories in this number are, "The Donkey's Miracle," and "In the Church Tower." There is a good installment of "Tom's Beethoven," the serial so highly commended by Mrs. Harriet Beecher Stowe, and a chapter of "The Crew of the 'Sam Weller'."
"College Morals," by C. F. Thwing will attract attention, in view of the notice into which the doings of college students have come so prominently of late. The same subject receives further consideration in the Editor's Table. Another matter which has been candidly discussed receives special treatment by Rev. Leonard Woolsey Bacon, under the title, "The Constitution of Benevolent Societies." "The Alexandrian Schools" is by George A. Jackson.
"Reminiscences of Washington Alston," tells very pleasantly of the great artist. "Dr. Franklin's Invention," by Horace E. Scudder, uncovers a but little known project of the illustrious philosopher in behalf of posterity. Every one who ever had anything to do with a church fair should read "Ways and Means." "On Summer's Work," tells of a recent commendable philanthropic effort. "A Typographical Crime," by Rosette Johnson, and "A Russian Village Tea-party" are readable. The poems are reasonable.
"Paraphrases on Tap," "The Service of Song," "John Jasper's Judgments," etc., have competent treatment by the editor, whose special department is that of "Literature," a decided feature of the magazine, of which the poet Whittier writes: "It seems to me a complete success."
A serial by Edward Everett Hale, entitled "Aunt Huldah's Scholars," will begin in SUNDAY AFTERNOON, the new monthly for June.

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Literary, Etc.

NOTES.—"The Conquest of New Mexico and California," by Gen. P. St. George Cooke, is to be published by the Putnams, New York.—"The Origin of Nations," by Geo. Rawlinson, is out.

Dr. Brown-Sequard, of whom we hear so often, was born of an American father and a French mother, on the island of Mauritius. His father was captain of a vessel carrying food to the island in times of famine, and was lost at sea.

"LIBRERIA VATICANA."—The scene bursting upon the view as the visitor enters this library is one of ideal splendor. Imagine a grand hall over 200 feet long, divided by seven large ornate pillars; its walls and high arched ceilings decorated with graceful frescoes and illuminated in gold and brilliant colors, its luminous perspective extended to a junction with two long transverse galleries, each as richly adorned as the main hall; the whole displaying a line of over half a mile of magnificent paintings, while in the recesses are shown collections of costly and royal presents, vases of malachite, porcelain and alabaster, mosaic tables, cabinets of enamels, carvings in ivory, and numberless other precious objects of art. There is no visible suggestion that these halls are a library. Nowhere is a book to be seen. Yet these galleries hold more than 125,000 books and manuscripts, comprising many of the rarest literary treasures of the world. But all are locked up in gilded and decorated cabinets, and seem to be made as difficult of access as possible. Only one small, obscure room is assigned for literary work; and this is open but three hours in the day, and from these days are excluded all the numerous church festival days. The Vatican Library is a vast tomb of books; the tomb is a splendid one, but its decorations and external beauty by no means compensate for the entombment of the treasures which it shuts up from public use.

NOT PROVEN.—Dr. Rudolph Virchow, the eminent Professor of Pathology at Berlin, in an address delivered at the Munich meeting of the German Association, on the "Liberty of Science," said: "All attempts to transform our problems into doctrines, to introduce our theories as a basis of a plan of education, particularly the attempt simply to depose the church, and to replace its dogma by a religion of descent, these attempts, I say, must fail. Therefore, let us be moderate; let us exercise resignation, so that we give even the most treasured problems which we put forth, always as problems only, and that we say it a hundred, and again a hundred times: 'Do not take this for confirmed truth—be prepared that this may perhaps be changed; only for the moment are we of opinion that it may be true. Only ten years ago, when a skull was found, perhaps in peat, or in lake-dwellings, or in some old cave, it was believed that wonderful marks of a wild and quite undeveloped state were seen in it. Indeed, we were then scolding monkey-air; but this has died out more and more. But I must say that one fossil monkey-skull, or man-ape skull, which really belonged to a human proprietor, has never been found. Every addition which we have obtained in the material inventory of objects for discussion has moved us farther away from the problem to be solved. We cannot teach, we cannot designate it as a revelation of science, that man descends from the ape, or from any other animal—we can designate this as a problem.'"

CHRISTIAN ACADEMIES.

Some fifteen years ago, Dr. Samuel Taylor, of Andover, was inquired of, "What is to prevent the Public High School from supplanting the old endowed academy all over New England?" He replied, "In twenty years that question will have answered itself. We shall see a powerful reaction to the old academy, in the interest both of sound scholarship and of religion."

Dr. Taylor was a far-seeing educator. He saw before others could the inevitable insufficiency of the Public High School under State control. Less than twenty years have elapsed, and precisely the state of things which he predicted is dawning. The High School is fast drifting into the service of science as distinct from religion. The controversy in the new States, between the State university and the New England ideal of a Christian college, can have but one result. The highest scholarship, and the most positive type of religious culture as well, must find shelter in the college, not the university. The same law must render the endowed academy a necessity to the religious temper of our people.

The exclusion of the Bible from the public schools of New Haven is a sign

of the times. The time was when, under the shadow of a venerable Christian college at least, such an act would have been pronounced preposterous. Not the pulpit alone, but the Bar, would have protested against it. Rufus Choate was ready to break up Plymouth Rock into gunflints in resistance to it. Now, so powerful is the alliance of Romanist and Pantheist and Jews against the Christianizing of any institution supported by taxation, that the younger professors even of old Yale find it impossible to withstand the on-set upon the ancient policy.

In many sections of the Presbyterian Church the secularizing of the Public School System is accepted as a foregone conclusion. Therefore, undenominational colleges and academies and schools of all grades are forming there. By a subtle law of affinity, it will be found, too, that the genius of high scholarship will, sooner or later, find free entrance, and reverence. This is the old lesson of history; the future will surely repeat it.

Many thoughtful educators, who have studied well the educational systems of Europe, have come to the conclusion that education by the State ought not to exceed the teaching of the elementary studies, such as all the people can be expected to avail themselves of. The college and the academic feeder must be left, as the professional school is, to private endowment. For this theory we may safely predict great popularity. How long will the laborer, whose son cannot seek a collegiate education, consent to be taxed to support the High Schools and the university for the sons of gentlemen? Democratic justice does not see the equity of it.

The whole drift, therefore, of popular opinion in this country, on educational theories, must, for these various reasons, tend irresistibly to a retirement of the highest scholarship and the most positive Christianity to the privately endowed college and academy. If the Christian college is to live, the Christian academy must live as its feeder. If secular science is not to crowd out what the educators of the Middle Ages and of the time of the Revival of Letters called the "Humanities," in our educational system, the old classical academies of New England must not be, and cannot be, supplanted by the Public High School. Such academies as Phillips of Andover, and its twin of Exeter, and Williston Seminary of Easthampton, must continue to be the very underground of such colleges as Yale and Amherst and Dartmouth and Williams. From such institutions in New England must come also the models of Christian culture for the Mississippi Valley and the Pacific slope. The old Christian academy of our fathers is the root of the whole tree. —[Prof. Austin Phelps in "N. Y. Observer."

RELIGION IN GERMANY.

Commenting on certain recent events in Germany, the Norfolk (England) "News" says: "How has this come about? The men of culture reject the religion which means culture in its highest significance and fullest development. The men of progress reject the religion which points onward and helps upward towards perfection. The men of liberty, equality, and fraternity despise the Great Teacher who proclaimed 'deliverance to the captive,' the hollowness of worldly distinctions, and universal brotherhood. Do they not know that Christianity means all this, and that what else it is made to mean is a falsification? Evidently they do not know this. They regard the Ultramontane faction as the embodiment of Christianity, the priest as its real exponent, superstitious and magical rites as of the essence of religion, and hindrances to free thought as necessary accompaniments of the Christian system. Therefore they hate the faith. They hate it unjustly. Rightly understood, it condemns and prohibits everything which impedes the free development of humanity, denounces by anticipation every attempt to set up a monopolizing caste, or to establish the repressive conditions of 'class' or 'privilege.' What ever there is of evil or injustice in our present social system comes not of Christianity, but of its perversions and corruptions, and these are the production and offspring of ecclesiastical systems and 'professional' men. The rights of property are not the outcome of the religious system. They are, so far as they are really 'rights,' the necessary condition of commercial and industrial life. If a man cannot have what he earns, the inducement to labor is taken from him, and he is robbed of his lawful reward. Property must be sacred for the sake of the workman as much as of the master. 'Thrift' is founded on a property, and the peasant becomes a proprietor only because the

law enables him to hold securely the pence which he makes into pounds. It is sheer madness therefore to attack the rights of property root and branch. There is excess here as in religion, and the excess produces 'heresy.'

READING.

Women sometimes think they will not be interested in the standard English classics, just because they are standard and classic. Not long since, an intelligent lady was telling me how surprised she was to find Bacon's "Essays" so interesting. She said: "I was lying on the lounge in my husband's library, one evening, after an unusually wearisome day, and took it up because it was the nearest book, and I really felt as if I could not go across the room for another. I was perfectly absorbed before I knew it, and read for an hour with a sense of freshness and exhilaration which I had not known for a long time. I felt as if somehow I had got back to the beginnings of things. I had always supposed that Lord Bacon, being very learned, was therefore very dull, and entirely beyond my comprehension."

If you like history, "The World as it before you where to choose." If you are fond of science, you cannot fail to be interested in the papers and books in this field,—never so numerous and never so well adapted for popular reading as now. If you imagine any of these departments "too literary," and cannot be happy without a novel, there are works of fiction that are as important a part of one's education as—quadratic equations, to say the least: "Romola," "Ivanhoe," "Hypatia," "David Copperfield," "Pendennis," "Scarlet Letter." Just think of all the books so well worth reading, and yet people will continue to draw out of the libraries dreary "society novels," or poor translations of worse French and German love-stories! It is like eating apple-skins and potato-parings when bananas and oranges might be had for the picking! Bishop Potter says: "It is nearly an axiom that people will not be better than the books they read." Consider, therefore, what kind of books you read. —[Scribner.]

ELECTRIC TIME-KEEPING.

Imagine a piece of iron (called the armature,) suspended in every telegraph station between a plate of sonorous metal and a coil of wire, the coil being a continuation of the telegraph wire outside, which conducts the electric current into the building through the coil, round an iron core, out, and on again to the next station.

While the current is passing through the coil it exercises that very "magnetic virtue" the early speculator dreamed of, the "armature" being attracted and held as firmly to it as by a common magnet. If the wire on the telegraph poles were cut, and the severed ends separated by so much as the hundredth of an inch, the current would cease all along the line at once; at once every "armature" would be set free, and, falling back against the resonant metal behind it, produce a sound distinctly and simultaneously heard at every station. When the wires are joined, the current leaps, in a fraction of a second, through thousands of miles; the coils regain their attractive power as suddenly as they lost it; the armature moves again, to fall back and sound once more when the next interruption comes, and so on, without end, so long as the "circuit" is unbroken, and the distant battery, which sends the impulse, is fed with its zinc and acid fuel.

At a certain hour in every day, in any one of the principal offices of the railroad—at Jersey City, or at Philadelphia, for instance—there is a moment's pause in the rattle of the telegraphic instruments, and then in one of them we see and hear the armature moving back and forth, not with the irregular motion impressed upon it by the operator's finger but with a uniform beat every second. It sounds like a clock ticking somewhere in the room; it is a clock ticking; but the clock is many hundreds of miles away, and it is marking off minutes and seconds in this manner, at one and the same moment, in hundreds of points, in distant cities, or scattered along some thousands of miles of main or branch roads. —[Harper's Magazine.]

How easy to be forever undone! It costs no effort. Men have but to "neglect the great salvation," and it is impossible for them to "escape the damnation of hell." To save them requires a continual struggle, besides an infinite sacrifice, and the energy of an Almighty Spirit.

Who was it said: "Behold I am vile"—Saul or Judas? It was Job, "a perfect and an upright man, one that feared God, and eschewed evil."

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The annual examination of the pupils of the Golden Gate Academy, in Oakland, will begin to-morrow, and continue through Monday and Tuesday of next week. Tuesday evening, May 21st, the closing exercises will be held, and the graduates will receive their diplomas at the Assembly-hall of the Academy. It is hoped that all friends of the school and all interested in education in the higher branches, will attend both the examination and exhibition, and see for themselves the work which has been accomplished. Visitors from this side of the bay can readily return by the train and boat leaving Oakland at 10:20 o'clock. The scenery in, and around, the city of oaks was never lovelier than at the present time.

The Rev. George Mueller, after less than a month's sojourn in our state, has gone eastward, and will probably reach England early in June. He met a warm and hearty welcome among us; and he has spoken to large audiences, in the various evangelical churches of this city and Oakland, as often as if he had spoken every night during his stay. In fact, only a few nights have been omitted by him. He has been heard with pleasure and profit. He has made a deep impression. There is less that is novel, strange, or mystical, about him and his work than some had supposed. His realism is after all his peculiarity, not his idealism. He is realistic in his conception of things spiritual. With him, faith is really believing; praying is really asking God for what is desired; promises are things that will be really fulfilled. This realism, vindicated by a long, laborious and successful life, seems the secret of his power.

The party of wisdom is the party which should have control of the coming Constitutional Convention. That party still has to wait for such an organization as it needs. It cannot organize till the old parties have agreed to suspend the action of their machinery. It will have no fair field unless there is such a concentration of the conservative elements as shall make it certain that the so-called Workingmen do not largely predominate in the Convention. These men should have a reasonable number of their representatives on the floor of the Convention, but their power to control it would be a misfortune, and might render the Convention a failure. Readers and thinkers are the men demanded; those who have investigated questions of social science, political economy, finance, commerce, education, and government. If it shall be the honest endeavor of those who are making nominations to put forward the very best men they know of, not for partisan ends, but for the business of Constitution making, all will be well.

Some of the eastern papers are bringing us a few of the highly spiced utterances of the Rev. G. N. Pepper, who visited us last year. This gentleman is not a brother of the Mr. K. N. Pepper, of whom the editor of the old "Knickerbocker Magazine" used to write, though he may be a distant relative. Mr. Pepper glorifies our metropolis in a manner far too extravagant for our modesty. Then he pays our religious people a compliment, which may be in some measure deserved. He does it thus: "The puny religious broils which agitate other parts of the Union here give place to the feelings of common humanity, a common heritage of sacred rights under the broad and ample dome of the Constitution. In California all denominations live in friendly brotherhood, cherishing with all the ardor of free and manly hearts the institutions, the improvement, the stability, the intellectual dignity, the happiness of their great State." Finally, he says of this State

of ours: "California is indeed the 'better country' of the United States. When I think of its scenery, variegated and intersected by every element of sublimity; its splendid rivers, glistening in the landscape; its skies, soft and clear as those that bend over the faded splendors of Italy; its enlightened and liberal Press, the magnificent benefactions of its citizens, the more than princely hospitality of dear and esteemed friends—partners of blessed memories and glorious hopes—when I think of these things, from the depths of my heart I say, 'California, all hail!'"

"The Fourth of July is the day set apart for an American celebration. It has nothing to do with other nationalities, and, consequently, English, Irish, German, French, Russian, or any other foreign flags are inappropriate to the occasion. Such flags represent governments that are not in accord with Republican institutions; governments whose laws and whose teachings are in opposition to the full freedom of the citizen, and to his right to self-government, and as the emblems of powers that are antagonistic in principle and in practice to our own, should find no place among us, upon so nationally sacred a display. They are as much out of character in a Fourth of July parade as would be a secular song if obtruded into the midst of a ceremony of worship." With this utterance of the "Commercial Advocate" of this city, we are in substantial agreement. We regard it as in bad taste to have foreign flags borne in a procession, certainly. We wish to see neither the Chinese dragon nor the Irish shamrock there. When sojourners from other countries wish to honor our national anniversary, they can show that they are not citizens in other ways, if they wish to do it, than by carrying painted national banners.

It is the middle of May, and still the Eastern question is not solved. The later reports say that there is more hope of peace than at some stages of the war of diplomacy. We are decidedly of the opinion that peace, and not war, will be the issue. We do not believe that the war feeling is on the increase in England. It will soon decline, if it has not already declined. Mr. Gladstone and his party may be in a minority of numbers, but they are strong in influence, and are using their power against war. The Tory premier dare not go to war with the great Liberal party against him as a unit. That party profoundly distrusts his wisdom and his ability to carry on a successful war, even if they believed a war was necessary, as they do not. Disraeli is an unpractical man, and an inexperienced man in war, old as he is. Still, he is ambitious; and he wishes to show his own power, and no doubt fancies that he can add to the renown of England by making her fight and conquer Russia.

In the last "Bibliotheca Sacra" Prof. E. P. Gould says: "In regard to the repopulating the earth by the sons of Noah, ethnology confirms the principal features of the Mosaic account in a remarkable manner. First, the triple division of mankind is the one adopted by ethnologists after an independent examination of the facts. And, secondly, the families named correspond remarkably with the classification of races by the same science on physical and linguistic grounds. The accuracy of this genealogy of the sons of Noah, as a representation of the race-divisions of the human family, is generally admitted. In regard to the dispersion and the confusion of tongues, the traditions of Babylon itself, where the event is located, confirm it. And a remarkable coincidence with the scripture narrative, to say the least, is afforded by the character of the early monumental language of Babylon, which has in it distinctly marked Turanian, Semitic, and Aryan elements, while all other early languages known to us are distinct and unmixed. All this seems as remarkable as anything in Scripture."

The Convention in 1849.

BY S. H. W.

While we are thinking about making a new State Constitution for ourselves, it may be worth while to recall the times when the Constitution, which has lasted now nearly thirty years, was made.

Those times were very different from these. It is a very simple matter today to call a Convention to do this work, but it was not so in 1849. It appears surprising now, in looking back upon it, that the work was done at all then,—but that it was so well done as to have served us twenty-nine years, is no small credit to the men who did it. It is hard, even for those who were here

at that time, to recall, to-day, the peculiar difficulties that surrounded that undertaking. But it is much harder to convey a true idea of them to others.

THE DIFFICULTIES THEN IN THE WAY.

The population of California may be said to have consisted then of three classes: The Spanish-speaking, native Californians; the English-speaking settlers, that had been dropping in since 1845; and the miners, who had been rushing in for something like a year. The latter class was much the largest, and all told, the population of California was then about as near to a hundred thousand, as it now is to a million. The miners were busily at work in the placers. They were strangers to each other and to all the other classes, and were only temporarily here. The native Californians were in the southern part of the country, and were not all, as yet, entirely reconciled to the rule of their conquerors. The other class, the settlers of some years' standing, on farms or in the towns, had thought most about this matter of a territorial or State government. They did not like the then existing Mexican law at all. As soon as they heard of the ratification of the treaty of peace with Mexico, the news of which reached here in August, 1848, they began to hold Conventions to try and agree upon some plan of temporary self-government, to serve till Congress should act in the premises. But no general agreement was reached.

These various classes of people were so diverse in sentiment and feeling, and so utterly strangers to one another, that it seemed hardly possible to bring them to act together in such a matter as agreeing upon the fundamental law of a State. At the same time, there were no means of discussing these things, and coming to a common understanding throughout the country. There was one small weekly newspaper published in San Francisco—the "Alta California"—and there may have been one or two other weeklies published further north; but none of them were in general circulation. Indeed, they could not be circulated, for there were as yet no mails or express whatever. There were no roads or bridges at all. There were no stages as yet, or steamboats on the bays or rivers. There were no public buildings or audience-rooms anywhere, in which people could be assembled and addressed on matters of public interest. These facts are enough to indicate some of the difficulties that surrounded the problem, of getting united action in California upon the question of a State Constitution in 1849.

WHAT WAS EXPECTED OF CONGRESS.

It was not supposed, however, that that problem would be left to be solved altogether on this ground. All along in February and March, 1849, we were expecting to hear any day that the thirtieth Congress, now at the close of Mr. Polk's administration, had done something for this newly acquired territory, in the way of giving it law. But the Steamship "Oregon" came up from Panama on April 1st, on her first trip, and her mails and newspapers told of the great immigration coming to the mines, but gave no encouragement touching any action of Congress.

Anxiety was so great to hear what was actually done, or whether anything, before adjournment, that the return news from Panama by the mail steamer could not be waited for. To get earlier information, the military authorities sent the U. S. propeller "Edith" to Mazatlan, to get the news from there. She got back on the 8th of May, bringing the intelligence that Congress had adjourned without doing anything whatever for California. Mr. Calhoun and the South insisted on such legislation as would be favorable to the introduction of slavery on this coast; and the North inflexibly resisting it, all action was defeated.

LEFT TO SELF-RELIANCE.

As soon as this news was published here, action was commenced immediately, looking toward a State organization. Governor Riley had already determined that, in case Congress failed to give us a territorial organization, he would take the responsibility of immediately issuing a call for a Convention to form a State Constitution.

And so, within one week after the return of the "Edith," the proclamation calling the Convention was prepared and sent abroad. Secretary of State H. W. Halleck had anticipated this contingency, and was ready to meet it without delay. Special expresses were sent to carry copies of it written in Spanish and in English, to be posted up in the various parts of the country.

THE PROCLAMATION.

The proclamation appointed—first, an election to fill vacancies in the exist-

ing government, to put it in as perfect working order as possible for the time being; and second, for the election of delegates to a Constitutional Convention, to meet in Monterey on the first of September. The proclamation was dated June 3rd, 1849. It was an ably drawn paper, as any one may see by examining it now. It was quite doubtful, at first, whether it would be so responded to as to result in the organization of a State. The Spanish population in the South could not well understand the bearings of the movement; the miners in the placers at the north, for the most part only temporarily here, were supposed to care little for political or civil matters in this country; and San Francisco was disposed at first to dispute the Governor's right to call any such Convention, and seemed likely to decline to take any part in it. Indeed, the prospect in the country at large of the success of the movement for the organization of a State was not bright.

THE ELECTION.

But as the time appointed for the election, (the first of August) drew near, it improved. More interest was taken in the matter, in all parts of the country, than had been anticipated. San Franciscans finally laid aside their reluctance. The native Californians southward entered into the thing with unexpected cordiality. And even the men in the mines began to look about among the throng of strangers to find who would be suitable candidates for delegates.

And speaking of this reminds me of a letter, published in the San Francisco "Bulletin" in 1863, fourteen years after the State was organized, giving an account of the nomination and election of one very important member of the Convention who was sent from the neighborhood of Coloma and Sutter's Mill. At a preliminary meeting held in a rough hotel building, as yet without roof, a saw-horse being the seat of the chairman, and an empty barrel his desk, a gentleman born and raised in a slave State, but who did not want to see slavery introduced into this country, proposed that such delegates be chosen to represent them in the Convention as would introduce and seek to have passed a clause making California a free state. The first man who had been mentioned as candidate was Captain W. E. Shannan, from Bath, New York. He pledged himself at once, if elected, to attend and introduce such a clause, and use his utmost exertions to have it made a part of the constitution. The same thing was afterward agreed to by the two other candidates placed in nomination. When the election came these gentlemen were unanimously chosen; and well did they redeem their pledge at the Convention in September.

Whether this was a fair specimen of the interest taken in the election of delegates in the various mining camps, I do not know, but that part of the country was certainly well represented in the Convention. It seemed, however, like a very odd idea for such a mass of strangers as were then in California, speaking diverse languages, knowing little of each other's views, a greater part of them men without families, and in the country only for a temporary purpose, to go to work within a few months of the arrival of the most of them, without any authority or encouragement from Congress, to set up a new State.

And it seemed very likely, indeed, that if we succeeded in accomplishing our part of the work, we should fail afterward to get into the Union. But with our civil helplessness under the old Mexican system, and in view of the great immigration then pouring into California from every quarter; and also in view of the already threatening disorder in various places, some movement towards a better and safer government was a necessity. It could not be avoided, nor could it be put off.

In a word, the convention was the result of the schemings of no parties or combinations of interests—for nothing of that kind was at that time possible—but it came of the necessity of the case. After the adjournment of Congress, it was the only thing that could be done, in the immediate interest of order and safety in this country; and an honest attempt, it was thought, had better be made, and fail, than not be made at all.

The members-elect to the Convention were for the most part utter strangers. They knew nothing of each other, very many of them not even having heard of each other's names. This can easily be understood, when it is remembered that there were so few newspapers, and no mails, as yet. Only one month intervened between the time of the election of delegates and the assembling of the convention. The members chosen, therefore, were about

to meet each other for the first time, and learn from what part of the country they came, what political party they belonged to, and what ideal of a new State they had in mind to form here. Probably the members of no other Constitutional Convention that assembled in the United States, came together so totally unacquainted with each other, and so entirely without plans or policies of action previously formed.

In another article I will describe the meeting of the Convention, recall a few of the main points of its action, and follow the Constitution that was framed and adopted, till we were admitted a State of the Union.

Religious Intelligence.

The West.

The topic for conversation at the meeting of the Club, next Monday, will be the State Sunday-school Convention, now being held in this city. Rev. John Kimball will open. Rev. W. B. Ely was, last Monday, elected Chairman of the Club, and Rev. John Kimball, Secretary, for the ensuing six months.

Among the visitors at the Club, last Monday, was Rev. E. V. H. Danner, of Cayuga Falls, Ohio. He preached at Plymouth Church, in this city, last Sunday, and will preach at the First Presbyterian Church in Oakland, next Sunday. He proposes, with Rev. W. B. Ely and others, to spend the two weeks thereafter in visiting Yosemite.

On May 5th, nine were received to the First Church of this city—five by letter, and four by profession of faith. Of these four, three were Japanese converts—most, if not all of them members of Mrs. Reed's class. Besides these nine, two others, unable on account of ill health to attend public worship, were received to the church at home.

Rev. George Muller preached in Oakland every evening of last week. He preached in this city again last Tuesday evening, at the first meeting of the State Sunday-school Convention.

Plymouth Avenue Sunday-school celebrated its anniversary last Sunday morning. The average attendance for the year was reported at 122; the largest attendance on any one Sabbath, 165. Three persons were received by letter to this church at its last communion.

Rev. W. L. Jones closes his labors with the Second Church in Oakland, on the last Sabbath of June. He expects to go immediately to the Sandwich Islands, to enter on his duties as President of Oahu College.

We learn with regret that Mrs. Rowell, wife of our Seaman's Chaplain, has been dangerously ill. She is still very low, though, as is hoped, improving.

It is announced that Rev. Dr. Cuyler, of Brooklyn, and Rev. Dr. John Hall, of New York, will supply the pulpit of Calvary Church while its pastor, Rev. John Hemphill, takes his annual vacation. Dr. Cuyler commences his service June 9th, and will supply for three Sabbaths.

The Congregational church at Berkeley received two persons to membership at its communion, the first Sunday in May.

There were seven additions to the Congregational church at Redwood at the May communion. Of these, six joined upon profession of their faith.

The first Sabbath in May was communion day with the church at Grass Valley. It was a refreshing season. Two united with the church upon that occasion; one by letter and one by profession of faith.

Plymouth Church, of Seattle, W. T. proposes to do thorough work this year, in the way of city evangelization. The whole city is divided into districts, each of which is small, so as to be thoroughly canvassed without overtaxing the visitors. Every family belonging to that congregation or to no congregation is to be regarded as under the pastoral charge of the visitors of the district in which its home is located. The sick are to be attended to; cases of interest reported to the pastor; children brought into Sunday school; religious papers to be circulated, and every other sort of Christian work fulfilled. We hope that after this plan has been tested at Seattle, Bro. Ellis will report results.

PRESBYTERIAN.

Four persons were received to the church at San Leandro, May 5th; two by profession. Rev. Hiram Hill is holding a series of meetings in this church.—Ten were received to the United Presbyterian church, in this city, at its last communion; three on profession of faith.—A Presbyterian church was organized at Dixon, on the 28th of April. It consists of twenty-three members, most of whom had belonged to the Congregational church in the same town.—The Pres-

bytery of South Oregon met at Corvallis, April 26th. The organization of the Oak Ridge Presbyterian Church, with eight members, was reported by Rev. H. P. Dunning. Rev. Mr. Dunning was installed as pastor of the church at Corvallis. The pastors of the Methodist and of the Methodist South churches took part in the exercises.

METHODIST.

The anniversary of the San Jose branch of our Chinese Missions was held on Friday evening. It was an occasion of unusual interest, and gave evidence of genuineness in the work of evangelizing the Chinese. Six Chinese converts were baptized by Dr. Gibson. There have been nineteen converts at San Jose, though some of them have gone to other places.—[Advocate.]

EPISCOPAL.

Bishop Kip's journal of recent visitations, records the confirmation of 160 candidates as follows: at San Diego, 5; at Santa Barbara, Holy Trinity, 12; St. Marks, 6; San Luis Obispo, 9; San Jose, 29; Santa Clara, 11; Stockton, 10; Oakland, St. John's, 24; San Francisco, St. Luke's, 15; Grace, 24; St. Stephen's, 8; and Christ Church, 7.—St. Luke's expenditures for the past year have been \$3,740. No arrearages and no debt.—St. Stephen's Church reports itself as having paid off the debt on its chapel, and as being now prepared to go alone.

Eastern and Foreign.

THE IRREPRESSIBLE CONFLICT.—The parish of St. James, in Berlin, is large—comprises 34,000 members, has four pastors. One vacancy occurred. The majority of the parish, which is decidedly "liberal," resolved to have the new man of their own sort, the three others being orthodox. Accordingly, they invited Mr. Hossbach, who, avowing himself in his trial sermon an advocate of the "new theology," saw the orthodox element rise up and march out of the church. The Liberals went on and elected him. The minority remonstrated to consistory, to the number of 900. Consistory declined to install, on the ground that he was a root of bitterness. The "Hossbach Case" is, like the Pastor Harms case mentioned recently, of interest, as showing that all is not peace in the great empire.

THE SESSION'S ACT FINAL.—The "Presbyterian" has an up-and-down correspondent at Chicago, who signs himself "Calvin." Some pastor in Iowa, in giving account of a communion season in his church, used the following language: "The scene was peculiarly touching when they came forward in front of the pulpit to be received to full communion and fellowship," etc. This language is declared by him of Chicago to be "very mixed and misleading." It sounds too much like Congregationalism. "Congregational old clothes do not look well on Presbyterians." It was the session that received those new members. But a good brother who lives in a part of Ohio where they do not wear Congregational old clothes, says it is quite customary in his section to have new members received by the whole church, and he quotes from the "Directory of Worship," where it is said that "unbaptized persons, after giving satisfaction, shall 'make a public profession of their faith in the presence of the congregation.'" But that is not the point, says "Calvin." "The point I made was this: I said—and say again—that to require such persons to range themselves before the pulpit, to assent to a creed of any kind or length, or to enter into any public covenant with any body as a part of the process by which they are (as my Iowa friend put it,) admitted to the full communion and fellowship of the church, was not Presbyterianism, but was out-and-out Congregationalism. It is a denial of the power of the session to receive members into the church, (Form of Gov. ch. ix, sec. 6,) and is a virtual, but sometimes unintentional, affirmation that the congregation, as such, has some vote in that work. The vote of the session is the essential and final act by which they [candidates for admission] are thus received, and needs no subsequent action of the church to give it reality or validity." (New Digest, p. 129.) No, that is what we have always said, dear brethren in the Presbyterian churches. Not only is the act of your session final, but it is not best for you even to seem to have any vote in receiving your brethren into fellowship! Why? It would change the system, you know. It would not look well! But, seriously, to anybody out of the system, it does look well to see the members of a church all voting to receive those whom they have reason to suppose are friends of Christ.

Indefatigable gives nothing for what it takes away.

Advisory or Mandatory?

Is the gospel of Christ advisory or mandatory? The ground taken by some good men, preachers, is so saturated with common expediency, that the impression left upon the mind of the hearer or reader of their discourses is that the gospel of the Son of God may be accepted or rejected, without prejudice to the hereafter of the rejecter.

Especially is this true of the form in which the total abstinence question is presented, sometimes, in Christian churches. For example, one good man was lately reported as saying, among other things of a like nature: "We have the undoubted right to eat and drink what we please." Is this true? Have we this right? As members of the same brotherhood? As Christians, who are not our own, but are "bought with a price"? Again: "Our Savior doubtless drank alcoholic wine in this sense, that the wine he drank had only a little alcohol in it—only a little, indeed, still, a little." How does the preacher know this? Who tells him so? Where, in the sacred volume? Again: "It is one of the superlative nonsense of temperance fanaticism to affirm that no substance can be otherwise than harmful which has the least particle of alcohol in it." Indeed? The testimony of the best medical scientists of to-day affirm that alcohol never is a necessity for human kind, and ever is an evil in its effects upon the body. Among such scientists we find Dr. Carpenter, of England, and others as eminent.

Again: "As well make war on atmospheric air, on account of the carbonic acid it contains, which alone would destroy life." This argument (?) is "so thin" that its transparency is easily seen. It is not optional with us to refuse the carbon in the atmosphere, if we would live. Moreover, the presence of carbon is a natural consequence of our own existence. We make the carbon in our own breathing. We consume oxygen and turn it into carbon. Not so with alcohol. We have no need of it, and the best scientists tell us that it is so foreign to our body, that the body will not assimilate or change it; but expels it through the pores, the mouth, nostrils, etc., of the body, in the same state as it was taken in—pure alcohol. In its passage through the body it deranges the system and functions.

Again: "Teetotalism, as such, and in form is not enjoined in the word of God." Nor do we find the doctrine of the "Trinity" in the word of God; "as such." Nor do we find other doctrines; "as such," in the word of God; though we teach them and justly show Bible truth for them. God's law and gospel respect more the spirit than the letter; and the religion or morals of the mere literalist is a poor thing to live by and a poorer thing to die by. Again: "Teetotal people ought surely to have something bigger and larger on their hands than to make a loud talk about and exert tremendous pleas about mince pies and currant wine." The fact is that people who like their food so seasoned are the most likely to fall into the habit of tipping, and thence to the disastrous end. True gospel and Bible wisdom says: "Touch not, taste not, handle not; there is death in the pot." A short while ago, a person said to me: "I cannot now afford my Peruvian bark and wine." I suggested tincture of cinchona, as a substitute. "Oh! no," he replied, "the wine is the principal thing I want." So with the pudding and pie-eaters; it results that the spirit is "the thing they want." "Avoid even the appearance of evil," says the Good Book. Nearly or quite all our churches in whole counties and States, East, do not use alcoholic wine at the sacramental table.

It is a matter of pain to see any one so esteemed as the author of the discourse from whence these extracts are taken placing himself in such an ambiguous position, and also so failing to throw all his energy and power on that side which would undoubtedly bless the people who hear and read his utterances. The force of the Savior's example, the weight of analogy, the scatterings of satire, are made more powerful for the use of intoxicants than the feeble appeals of a common expediency to refrain from such.

Granted that the rolls of the city churches carry many who are engaged in the wholesale and retail liquor trade; granted that such form a large element in those churches, and give largely of their money for all benevolent purposes; granted the difficulty of attacking this question in these strongholds; shall not the gospel of Jesus Christ prevail over mere popular expediency? What says Paul on this subject of meat and drink? Read: "Ye cannot drink of the cup of the Lord and the cup of the

devil. Let him that thinketh he standeth take heed, lest he fall. For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." There is the solution to the whole question!

God is calling to our churches, through the movements of the times." He says: "Come up higher." He calls upon us to press home upon the consciences of the people his claims to our duty. God help us, preachers and people, to rise out of a mercenary expediency into that precious plane of Christian life where duty shall be synonymous with pleasure. Towards such a consummation, let all bend their efforts; nor take ambiguous positions in which friend seems foe, and the recoil is more destructive than the actual blow. "Be strong." G. F. G. M.

Grass Valley.

ITEMS.—The Procurator of the Holy Russian Church has reported to the Emperor, that, at the end of 1875 it had 33,602 churches, including cathedrals; 12,860 chapels and oratories, and 56,500,000 members, of whom 29,000,000 are women. The income of the church for the year was equal to \$9,398,425.

It is announced from Rome that Father Beex, the General of the Society of Jesus, is seriously ill. He is eighty-two years old, and has been the head of the Order since 1853.—Reports have been received that several missionaries have been murdered recently in Central Africa. As the murdered men were not far from where Stanley administered so severe a punishment to the hostile natives, it is conjectured that this violence may have been in retaliation.—A general conference of foreign missions is proposed to be held in London, in the autumn. A similar conference, held in 1862, was productive of good results.—The Free Church in Scotland has obtained one-half of the proposed fund of \$500,000 for church extensions.

—The "Jewish Times" denies that ex-Governor Moses, of South Carolina, is a Jew, though descended from Hebrews. His family forsook Judaism three generations ago.—Numerous changes in choirs of churches in New York and Brooklyn, this year, have been caused by financial depression which led to reduced expenditures. In some cases, choirs are dispensed with.

The May Musical Festival.

As the time for this great musical event approaches, public interest in it increases. It has the support of our best local talent, and already general rehearsals have been held with a chorus of 800 voices. The following notices of some of the artists from abroad who are to participate in the event will be read with interest:

Mrs. Billings is well known in the West. Her home is in St. Louis, and she has been for some time the star in oratorio and concert in all the largest cities. Her voice is a pure and clear soprano of wonderful sweetness and range, and decidedly dramatic in character. She has given much time to its cultivation, both in America and abroad, and she has it under the most perfect control. It is flexible in the extreme, and allows her a wider range of musical subjects than is ordinarily the fortune of a singer, and whether in concert or oratorio she is equally satisfactory.

Miss Abbie R. Clarke has won an enviable reputation as vocalist, both during her connection with the Redpath Opera Company, and later with the Smith-Whitney Concert Company. Her voice is a rich, full contralto, very full of expression, which gives an added charm to her singing. She has also a great deal of musical intelligence, a winning stage presence, and is a pianist of a high order of merit.

Mr. W. H. Henderson is one of Boston's most popular tenors, and has a fine reputation all through the country. He has a peculiarly sweet voice, and is one of the most effective ballad singers on the stage. His long connection with the famous Temple Quartette has introduced him to audiences the country over, and he is everywhere and most deservedly a great favorite.

Mr. Myron W. Whitney is one of the finest basses in the country, and he holds a position in England second to none. His career has been an exceptionally brilliant one, as it could scarcely help being with his voice to win success for him. Those persons who heard his magnificent effort at the opening of the Centennial will never forget the grandeur with which he rose to the occasion. It was the crowning success of his life, and one of the most brilliant ever made by any soloist.

With such an array of talent as is thus promised, this festival should be productive of great pleasure, and of lasting benefit to our city and coast.

The whole of the Christian religion is this: The grace of God as the source of mercy; faith in Christ as the way of salvation; the Spirit of God as our guide; the love of God as our law; and eternal life as our end.

The May number of "The Pacific School and Home Journal" comes to us with evidence of enterprise outside and within. A newly-devised title, symbolizing as we suppose the entrance to those stores of knowledge contained within, adorns the front cover; while that most wonderful of all modern inventions, the Phonograph—is illustrated with seven graphic engravings. A most gratifying evidence of the interest taken by the educators of the State in this ably conducted journal is seen in the great variety of topics treated by teachers in all parts of the State. We wish its conductors the full measure of success which their intelligent efforts deserve.

SACRED MELODIES; a collection of new Sacred Music designed for the Sanctuary, Sunday-school, and Social Worship. By J. W. Claughton, Capt. Taneytown, Maryland. Price, 10 cents.

This convenient pamphlet contains twenty-four sacred songs, breathing the true spirit of devotion, and set to appropriate music, admirably adapted to enforce their sentiment. It will be found an important aid to devotion, and its low price brings it within the means of all.

Special Notices.

STOP THAT COUGH with Garland's Vegetable Cough Drops. They have stood the test of time. For sale by all druggists. Depot, 765 Mission St., San Francisco. 15-c

THAT MARVELOUS PANORAMA, which Muirbridge has taken, is creating a great furor among visitors. It is the most comprehensive and beautiful picture of San Francisco ever taken. More has it, at 417 Montgomery street.

PACIFIC PURCHASING AGENCY.—For the purpose of facilitating communication between the readers of THE PACIFIC and its advertisers, we have concluded to offer our services gratuitously to all, in the purchase of any article for sale in San Francisco; also in answering any reasonable inquiry in relation to anything in the market. As these services are offered gratuitously, all letters must be accompanied with stamp for return answer. Orders should be very explicit, stating how articles are to be sent; and must contain stamps for prepayment of postage, if articles are to be forwarded by mail.

AN UNPRECEDENTED CELEBRITY.—That Morse's Palace of Art, at 417 Montgomery street, has gained a celebrity which is without a precedent in the business, is a fact too well known to need comment, and it is also indisputable that the likenesses taken there are unsurpassed in faithfulness and beauty. Every portrait gives evidence of artistic taste and ability, as well as educated mechanical skill, so that all the patrons feel flattered when they first behold the finished representations of themselves. This explains the great popularity of Morse's establishment.

SUMMER RESORT.—The want of a place where clerical men and others can pleasantly spend a vacation during the heated term of summer has long been felt on this coast. One of the most desirable of such resorts, especially for the class just named, is the Callistoga Hot Springs, where can be found all of the advantages that are the particular delight of health or pleasure seekers—such as delightful walks and drives; pleasure grounds; steam, tub and swimming baths; neat cottage homes; first-class table; reading-room supplied with latest publications, etc. Stages leave the Springs daily for the Geysers, Petrified Forest and Lake County. This resort will be found just the place to rest and restore nature's wearied powers. Rooms can be secured in advance by writing or telegraphing to Prof. Lowell L. Rogers, A. M., Callistoga, Cal.

MUSIC IN EVERY FAMILY.—When such perfection has been attained in music boxes which cost from \$5 to \$500, every household should be enriched with a musical instrument of some kind. Take a music box until you can afford an organ or a piano. The music box is of comparatively small cost, little trouble, but often the source of great happiness. We wish all investments could prove as fruitful of blessings and as non-productive of evil. Few people who have not visited M. Paillard & Co.'s salerooms in San Francisco are aware of the great variety and excellence of musical boxes now offered the public. Mr. Juillerat, the polite and gentlemanly resident partner of the firm, is never tired of showing his handsome instruments, or answering interrogatories about them; and an hour spent in his place is time not wasted. Warehouses, 120 Sutter St., between Montgomery and Kearny, upstairs.

MRS. BETTMAN'S.—One of the events of the present season which most interest our ladies on the right side of the Bay, in beautiful Oakland, is the display of elegant and fashionable hats, bonnets, ribbons, feathers, etc., of newest style and pattern, fresh from the East and Paris, at Mrs. Bettman's Palace of Fashion, corner Tenth and Broadway. Mrs. Bettman has for years enjoyed a liberal patronage in the millinery business, and we need not add deservedly. Nothing seems to be left undone by her to supply the wants of everybody, and make everyone contented and satisfied. She can suit any taste, however fastidious, and graduate her prices to suit any pocket not absolutely empty. If you wish to see the lady who has sold more fine hats and "loves of bonnets" than any other lady in the land, (San Francisco not excepted) and done it most pleasantly, go and see Mrs. Bettman, corner Tenth and Broadway, Oakland.

P. S. Our wife says that "crownless" bonnets are the latest novelties for the ladies at Mrs. B.'s store. "Crownless fiddlers!" Fancy a gentleman wearing a "crownless hat."

The Winthrop Range.

I have had it six months, and I boldly proclaim its beauty and worth far surpasses its fame. It is cheap in design, and most graceful in form. It is easily handled, and works to a charm. The oven is large, such as every one wishes; it has also a closet for warming the dishes; it will cook for a hundred as well as a score; it will cook with economy even for four.—From a quarter of beef to a cup-full of gruel, both equally well, with a saving of fuel. For baking or boiling, or frying or stewing, it is equally handy, whatever you're doing; it will burn wood or coal, tan, sawdust or peat, and in all its appointments, in short, it is complete. If this range you would see, with its furniture neat, Please call on Chas. Brown, 18 Dupont street.

Callistoga Hot Springs

CHRISTIAN RESORT.

NOW OPEN.

FIRST-CLASS TABLE.

NEAT COTTAGE HOMES.

PURE AIR AND WATER.

SWIMMING BATHS, STEAM BATHS AND TUB BATHS. Pleasant grounds and delightful walks and drives. Depot distant only two blocks. Reasonable terms. To secure Cottages, telegraph or write to

Rev. L. L. Rogers, A. M., Callistoga, Cal.

YOUNG LADIES' SEMINARY, BENICIA.

Mrs. Mary Atkins Lynch, Principal. The next term will open July 1st, 1878. The Principal (Miss Atkins) desires to inform her friends and former patrons that she will resume her old position in Benicia, with a full corps of competent teachers, at the opening of next term.

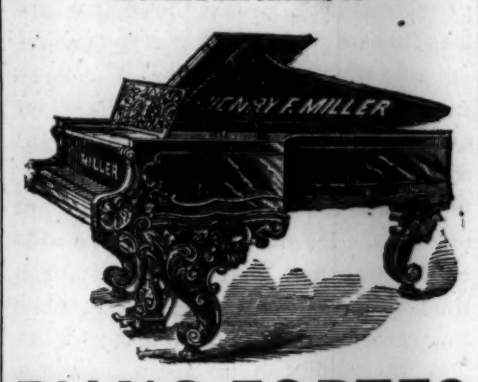
To the Ladies!

Mrs. Miller, No. 8 FIFTH ST., sells HATS and BONNETS cheaper than any milliner in the city, and has the latest fashions always on hand. Country customers can send by express and get their orders carefully filled at

NO. 8 FIFTH STREET, near MARKET.

WOODWORTH, SCHELL & CO.,

PIONEER IMPORTERS OF



PIANO-FORTES

Church and School Organs, HARMONIUMS, MELODEONS, etc.

Schomacker's Pianos, Henry F. Miller's Pianos, Grovestock & Fuller's Pianos, Upright Pianos. Pianos to Rent, and Sold on Installments.

Warerooms, 12 Post street, SAN FRANCISCO.

COMMERCIAL

Fire and Marine

INSURANCE CO.

OF CALIFORNIA,

No. 228 CALIFORNIA STREET.

CORNER BATTERY,

(Tallan's New Bank Building.)

CASH ASSETS JANUARY 1, 1877

\$400,836.14.

JOHN H. WISE President.

CHAS. A. LATON, Secretary.

29 June 77

FARM and FIRESIDE.

A Large Eight Page, Forty Column

Agricultural & Home Journal

Will Be Sent

ONE YEAR FREE

To any one sending his name direct as a subscriber to this paper at the regular rates of \$4.00 a year. This is a rare chance for every one to secure

TWO PAPERS FOR THE

PRICE OF ONE.

Every Farmer, Merchant, Doctor, Lawyer, Workman, should subscribe at once, as this offer is good for a short time only.

FARM AND FIRESIDE is published by F. P. Mast & Co., of Springfield, Ohio, and they are determined to make Farm and Fireside the best, as well as the

CHEAPEST AGRICULTURAL JOURNAL IN THE COUNTRY.

It already has a far larger circulation than any other journal of its class in the U. S. Every farmer especially should take advantage of this offer, for Farm and Fireside will save many times the cost of both papers during the year, as each number contains much valuable information and many timely suggestions which will prevent losses and increase returns to farmers, and also many useful receipts, and much interesting and entertaining reading matter for all departments of Home and Farm life, making it a valuable and welcome visitor to every member of the household.

Those who wish to see a sample copy of the Farm and Fireside before accepting this offer should send their address on a postal card to

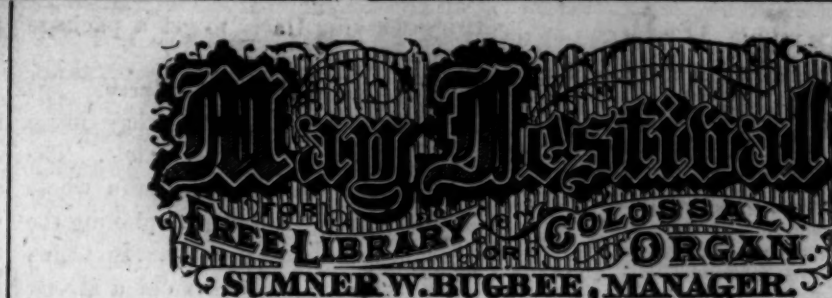
C. A. KLOSS, Publisher of "The Pacific," 1460 7th St.

The Christian Seaside Resort, PACIFIC GROVE.

On the Beautiful Bay of Monterey. Parties wishing to rusticate will here find a pleasant home among the pines. Mineral springs possessing valuable qualities. Saddle-horses and buggies on reasonable terms. Two thirds rates on round trip tickets from May 15th to September 30th, from all stations of Central Pacific in California, the California Pacific and Southern Pacific Railroads. Also, Pacific Coast Steamship Company.

For Comfort, for Pleasure, for Real Enjoyment, this is the Place to go.

For circular, or any information, apply to F. F. WELLS, 1022 Mission Street, or WILLIAM H. DAVIES, M. D., Pacific Grove, Monterey. 1460 7th St.



May 28, 29 and 30, at 2:30 P. M.

MECHANICS' PAVILION.

CHORUS=2000 VOICES, IMMENSE ORCHESTRA

ELECTRICITY, ARTILLERY and TELEPHONE!

Myron W. Whitney, (The Greatest Living Basso)..... Boston.
Mrs. Helen Ames-Billings, (The Celebrated Oratorio Soprano)..... St. Louis.
Miss Abbie Clarke, (The Popular Contralto)..... Boston.
Mme. Anna Drasdel, (The Great Oratorio Contralto)..... New York.
Mr. W. H. Fessenden, (The Renowned Tenor)..... Boston.
and other WELL-KNOWN SOLOISTS, have been engaged for this occasion.

CONDUCTORS:

Carl Zerrahn..... (The Famous Director of the Boston Jubilee.)
R. Herold and J. P. Morgan, San Francisco.

Sale of Tickets opens at SHERMAN, HYDE & CO'S, San Francisco, Monday, April 29th. Season Tickets, for three days, \$5.00. Sale of Single Tickets opens May 6th. Price, from \$1.00 to \$2.50, according to location.

Orders by mail will receive prompt attention. No extra charge for reserved seats. Address

C. SCHUTZ, Ticket Agent.

A WORLD'S TRIUMPH.

THE CURRENT OF

TRADE REVERSED.

STEINWAY & SONS

TO EUROPE.

ORDERS FROM EUROPE

have increased to an extent, necessitating the establishment of Warehouses in London, England, and connected with it is a Concert Hall, the whole combined making the most elegant Piano Warehouses in Europe, and stands there as a monument of American genius and industry.

It is impossible to mention in the limited space of an advertisement the innumerable triumphs of this energetic firm. They stand foremost as inventors in Piano building in America, and in that respect, no small claim to their inventions is the undeniable endorsement of all competent judges, as shown in their inventive efforts. Certain principles of the Steinways are however so completely protected, that no imitation or substitute is attempted at all, and the shallow method of crying such inventions down are resorted to and relied upon.

The Steinways designed and perfected the Over-string and Iron Frame systems. The application of the Agraffe Arrangements to Square and Upright Pianos. The Patent Duplex Scale creating the most treble tones, (the Duplex Scale is of recent invention and only to be found in Pianos sold recently). The improved Double Damper. The later ideas extending the Agraffe to every string in the Piano. The highest finish to all parts of the instrument, including first quality of ivory, ebony, felt, cloth, etc. The wood work and varnish of such first-class character, that the employment of large capital and experience alone permits.

The name of Steinway has become a "household word" in American homes, and the satisfactory record of 18 years trial on the Pacific Coast, in their assurance the purchaser that the investment is no speculation, but one of perfect security.

The oft-repeated story of rival makers claiming to have been Steinway's foreman, etc., should have no weight with purchasers. An immense manufacturing business like the Steinways is divided into departments for the various classes of work, and a foreman of one department superintends that alone, and cannot be perfected in other details.

The Steinways (a numerous family) are the inventors and designers of the principles of their Pianos, and are also responsible for the thorough execution of their own ideas.

In the Machinery Department at the late Centennial Exhibition Steinways were awarded a special medal for an invention for testing their iron frames under a pressure of 5,000 lbs. the square centimetre. (This award was distinct from their medal for the best Pianos exhibited.) The iron frames in Steinway Pianos are the only ones so tested, and while other makers rely on castings from an ordinary foundry, Steinways maintain their own foundry, and manufacture a frame of composite metal, which adds greatly to the resonant qualities of the instrument in general.

It frequently occurs that the attempt is made to raise the character of Pianos constructed on less costly principles to the rank that the Steinways maintain, by naming a price, the same or nearly so. This method is frequently exposed by the perfect willingness of the dealer to make astonishing discounts for cash or extremely long credits; systems not entertained in any first-class business. In selling a Steinway Piano, a guarantee of worth is given protecting the purchaser for 5 years, and catalogue issued by the Pacific Coast Agencies have a uniform rate of prices in gold, and where desired a liberal discount is offered to responsible buyers, with an additional charge of simple interest on deferred payments. Catalogues mailed on application to

M. GRAY, General Agent, 105 Kearny Street, S. F.

REMOVAL.

ARMES & DALLAM,

Manufacturers and Jobbers of

Wooden and Willow Ware,

TWINES, BRUSHES, ETC.

Have removed to

115 & 117 FRONT ST.,

bet. California and Pine, San Francisco.

For ONLY ONE CENT spent for postal card and directed to us as above you can have a circular sent you free, telling you all about a CHEAP, SUBSTANTIAL, NEAT, AND DURABLE

Wall Paper,

Oil Cloth,

Carpeting,

Which will only cost you one-half as much as you have been heretofore paying for it.

YOUTH'S DIRECTORY

1417 HOWARD STREET.

Free Shelter & Intelligence Bureau

For Friendless Boys Seeking Work.

Maintained by voluntary contributions. Good leads, for any service, furnished without charge to employers or employees. Office hours, 9 A. M. to 1 P. M.

A. P. DIERZ, Superintendent.

M. J. PAILLARD & CO.,

MANUFACTURERS AND IMPORTERS OF

120 Sutter St., S. F.

800 Broadway, N. Y.

St. Louis, St. Paul, etc.

MUSIC BOXES.

Of all descriptions and standard reputation, playing from one to over one hundred tunes, with every shade of musical expression.

Largest Assortment in America.

Music boxes with changeable cylinder always on hand.

The Sublime Harmonie

Our newest invention; combines the Mandoline, Expressive and Piano forte, with a higher and purer tone than any other instrument. The music-loving public is cordially invited to call and examine this beautiful and interesting improvement.

Repairing Thoroughly Done.

Our Repairing Department embraces workmen educated to all kinds of intricate repairs. All repairs entrusted to M. J. PAILLARD & Co. will meet with prompt and skillful attention.

120 Sutter street, San Francisco, Cal.

W. B. B. 78

THE CELEBRATED

MASON & HAMLIN

ORGANS.

Great Reduction in Prices!

A fine Organ of the best make in the World for about half what it is worth.

Send for Catalogue direct to

KOHLER & CHASE,

633 and 635 Clay St., San Francisco.

Please say where you saw this advertisement

RUPTURE.

Use no more Metal Trusses.

No more suffering from hoops or steel springs!

Pierce's Patent Magnetic Elastic Truss

Is worn with ease and comfort NIGHT and DAY and will perform radical cures when all others fail. Reader, if ruptured, try one; you will never regret it. Send for Illustrated Book and Price List.

MAGNETIC ELASTIC TRUSS CO., 53 Sacramento street, up stairs, San Francisco. Sent by mail to all parts of the world.

Thursday, May 16, 1878

Current News.

PACIFIC COAST.

There is now on the way, loading, and vessels engaged to come to this port, an aggregate of over 300,000 tons.

The Weather in Southern Oregon has been very cold lately, greatly injuring the fruit crop. Ice half an inch in thickness was not unusual for a night's freezing. Reports from Eastern Oregon speak of similar weather.

During the month of April the San Francisco Mint coined in all 406,000 pieces, of the total value of \$3,845,000. \$3,620,000 was in double eagles. \$33,000 in trade dollars, and \$190,000 in standard silver dollars.

Dr. Glenn, the great ranchero, bought 540,000 feet of lumber recently, to replace twenty miles of fencing on his estate in Butte County destroyed by the late flood, and to make other improvements on his farm.

There is a project on foot to build a narrow gauge railroad from Stockton to Modesto via Sonoma, through Mono Pass to Bodie, a distance of 155 miles. A San Francisco company intend to build it, and a portion of the road will be built in time to move the present wheat crop.

Mineral Exhibit.—Sixty-nine boxes of mineral specimens from California to the French Exposition, consigned to W. T. Coleman & Co., of New York, went forward on the steamer "City of Berlin," sailing on the 4th. Professor Hanks, State Commissioner to the exhibition, has arrived in New York.

Duncan, ex-cashier of the Pioneer Bank, ex-director of the Safe Deposit Co., ex-prominent member of society, has at length come to grief. No less than eighteen indictments have been found against him by the Grand Jury—six for forgery of Safe Deposit Stock, ten for forging of pass-books, and two for perjury. Some of these indictments will probably stick. Let no guilty man escape.

Mexican Revolution.—There is abundant evidence that Lerdo's friends on the American side are making a strong movement to cross the Rio Grande and create trouble with Diaz. Lerdo's followers are doubtless instigating Indian raids into American territory, that American troops may chase them across the border and produce additional complications. Some members of Congress think Escobedo should be arrested in Texas for violation of the neutrality laws. The State Judicial Department will issue orders to prevent a breach of neutrality.

Disappointed Mexicans.—There is an exodus of industrious Mexicans from this city to their native land, because they are unable to compete with the Chinese. Those leaving comprise cigarmakers, seamstresses, lavaderos or washerwomen, and family servants, who came to California to better their condition. Many are so poor, being unable to find work, that some well-disposed friends, having the means, are paying their passages, and nearly every sailing vessel and steamer leaving for Mexican ports carries a number.

EASTERN AND FOREIGN.

The public debt statement for April shows a decrease for the month of \$3,015,865. The Governments of Switzerland and Holland have accepted the invitation to participate in the silver congress.

All Assistant Treasurers throughout the United States have been authorized to exchange silver dollars for greenbacks.

The Cabinet feel great gratification at the heavy subscriptions to the four-per-cent loan, and at the satisfactory exhibit of the Treasury Department. It was considered highly favorable for resumption, that during the nine months which ended March 31st, our exports exceeded the imports by the unprecedented sum of \$206,000,000.

International Sunday-School Convention.—The convention met at Atlanta, Georgia, April 18th. 457 delegates were present from the United States and Canada. Among them Drs. J. H. Vincent and John Hall. The exercises were varied, interesting, and largely attended. A committee was appointed to prepare uniform lessons for the next seven years.

An Accommodating Earthquake.—They have earthquakes in the Yellowstone country. At Glendive there were three distinct shocks on the 15th ult., which rent the ground sunder in different places. No lives were lost, nor any particular damage done. On the other hand, one of the cracks, five hundred feet in length, exposed a coal vein five feet in thickness. This is considered ample compensation for the alarm created.

The English Government has taken precaution to keep itself thoroughly informed of every hostile move that can be made in this country, and a swarm of British agents are continually at work gathering information and transmitting it to the British Legation. Sir Edward Thornton is said to have a list of every Russian agent and every representative of the Irish element who is working in the Russian or the Irish interest. A Fenian attack or feint on Canada is said to be on the cards, if Russia and England go to war. A Fenian commander is now near Buffalo, where an attack may be made.

Morrissey, the great gambler, "has passed in his checks." The saloon-keeper mixes drinks no more. The "champion bruiser" bruises no more. The New York Congressman responds not to the roll-call and the State Legislature will see him no more. Morrissey is dead. What monsters in vice and crime our country already produced? Fiske, Tweed, Morrissey; each eminent in his own sphere of rascality and sin. The world now breathes easier that they are dead, and while we may pity them and shudder at their fate, let no mawkish sentimentality hinder us from holding them up as the examples of vice and its bitter fruit. They are not without their imitators and disciples. Let all beware their fate.

Abandoned at Sea.

At all times ships of one kind or another are floating about the sea, abandoned by officers and crew, in what seems a hopeless condition. Some are dismantled and mere hulks; some are swimming keel upward; some are water-logged, but being laden with timber, will not sink, but are driven hither and thither as the wind and waves may direct. So people afflicted with catarrh, bronchitis and consumption are abandoned by physicians and friends as incurable. Yet thousands of such are annually restored to perfect health by the use of Dr. Sage's Catarrh Remedy and Dr. Pierce's Golden Medical Discovery. The Catarrh Remedy is unequalled as a soothing and healing local application, while the Discovery purifies and enriches the blood, and imparts tone and vigor to the whole system.

VIDOLIA, La., April 17th, 1877.

DR. PIERCE—Dear Sir: I suffered for twelve years with that most offensive and loathsome of all diseases—catarrh. My taste and smell were completely destroyed. I procured a supply of Dr. Sage's Catarrh Remedy and your Golden Medical Discovery, which I used according to directions, and a complete and permanent cure was speedily effected. I take pleasure in recommending them to all afflicted.

Ever thankfully yours, CLARA E. HUNT. WINDING RIVER, Burlington Co., N. J., Feb. 28th, 1877.

DR. PIERCE—Dear Sir: Your Golden Medical Discovery is the best medicine for coughs, colds and consumption I ever knew. It has saved my life. Respectfully yours, HELEN B. McANNEY.

The Antecedents of Disease.

Among the antecedents of disease are: in excess in the circulation of the blood; an unnatural attenuated condition of the physique, indicating that the life current is deficient in nutritive properties; a wan, haggard look; inability to digest the food; loss of appetite, sleep and strength, and a sensation of unnatural languor. All these may be regarded as among the indices of approaching disease, which will eventually attack the system and overwhelm it, if it is not built up and fortified in advance. Invigorate, then, without loss of time; making choice of the greatest vitalizing agent extant—Hostetter's Stomach Bitters, an elixir which has given health and vigor to myriads of the sick and debilitated; which is avouched by physicians and analysts to be pure as well as effective; which is immensely popular in this country, and extensively used abroad; and which has been for years past one of the leading medicinal staples of America. 1 May-1m

Nothing can give peace to him who persists in being at enmity with his conscience.

WAGONS!

Express, Grocer, Thorough-bred and Milk Wagons. Made at my own manufactory, at Manchester, N. H., especially for this market, and those who are using them will testify that they run and ride easier, and last longer than any other wagons they ever used. Also the celebrated MITCHELL Farm and Spring Wagons, of all sizes at 33 BEALE STREET, SAN FRANCISCO. A. W. SANBORN. 4 May 78

TABER, HARKER & CO. IMPORTERS AND Wholesale Grocers, 108 and 110 California Street, below Front, San Francisco. P 1 Jan 79

GILES H. GRAY. JAMES M. HAVEN. GRAY & HAVEN, Attorneys and Counselors at Law 420 California St., S. F. 2 Nov 78

JOHN TAYLOR. H. E. TAYLOR. John Taylor & Co., IMPORTERS AND DEALERS IN Druggists' Glassware & Sundries, ASSAYERS' MATERIALS Nos. 512 to 518 Washington St. SAN FRANCISCO. P 1 Jan 79

A. M. SIMPSON & BRO., Manufacturers and Dealers in LUMBER, No. 44 Market St. (Junction California). Yard, Howard and Beale Street Wharves. SAN FRANCISCO. SAM'L PERKINS, Agent. 1 May 78

JOHN SKINKER 115 Pine Street, S. F. Sole Agent for the Pacific Coast for DU PONT'S SUPERIOR BRANDS Blasting, Mining, Cannon and Musket POWDER. Also, all the celebrated brands of SPORTING POWDER.

Eagle FUSE Works Various brands—never failing—SAFETY FUSE HEMP, SINGLE TAPE, DOUBLE HEMP, TRIPLE TAPE, CEMENT No. 1, CEMENT No. 2, WATER PROOF, and SUBMARINE.

Winchester Repeating Arms Company's Models, 1866, 1873, and 1876. Sporting Rifles, Carbines, and Muskets—all the various styles and lengths of Barrels.

Cartridges, both Rim and Central Fire, for all kinds of Rifles and Pistols; also Reloading Tools and Primers, for reloading cartridges or the new Winchester Arms. 1 Jan 79

The Deere Gang Plow.

THE LIGHTEST DRAFT GANG PLOW MADE.

First Premiums at Ill., Cal., and Iowa State Trials.

Strength, Durability, Ease of Management, Facility of Adjustment and Perfect Work. Make it to the farmer the most valuable invention of the age. Two thousand farmers, during a first and second season, have used and pronounced it "the best they ever saw."

Perfection in Every Point. CONSTRUCTION.—The beam, frame, and wheels are all iron—stronger and more durable than any other. VIBRATING TONGUE.—The tongue and elevators are attached to the beam by a screw bolt, giving it free vertical motion, relieving the horses' necks of all pressure, and affording a natural draft from the end of the tongue as from the end of the beam.

LAND ADJUSTMENT.—The land is adjusted by holes in the elevators in the natural way, and by moving the rear end of the tongue. When properly hitched, the pole chains hang loose. OPERATION.—There are no complications of levers and gears, one lever only being required to operate the plow in 10-inch 3-gang, 12-inch 3-gang, 14-inch 3-gang, 16-inch 3-gang, 18-inch 3-gang, 20-inch 3-gang, 22-inch 3-gang, 24-inch 3-gang, 26-inch 3-gang, 28-inch 3-gang, 30-inch 3-gang, 32-inch 3-gang, 34-inch 3-gang, 36-inch 3-gang, 38-inch 3-gang, 40-inch 3-gang, 42-inch 3-gang, 44-inch 3-gang, 46-inch 3-gang, 48-inch 3-gang, 50-inch 3-gang, 52-inch 3-gang, 54-inch 3-gang, 56-inch 3-gang, 58-inch 3-gang, 60-inch 3-gang, 62-inch 3-gang, 64-inch 3-gang, 66-inch 3-gang, 68-inch 3-gang, 70-inch 3-gang, 72-inch 3-gang, 74-inch 3-gang, 76-inch 3-gang, 78-inch 3-gang, 80-inch 3-gang, 82-inch 3-gang, 84-inch 3-gang, 86-inch 3-gang, 88-inch 3-gang, 90-inch 3-gang, 92-inch 3-gang, 94-inch 3-gang, 96-inch 3-gang, 98-inch 3-gang, 100-inch 3-gang, 102-inch 3-gang, 104-inch 3-gang, 106-inch 3-gang, 108-inch 3-gang, 110-inch 3-gang, 112-inch 3-gang, 114-inch 3-gang, 116-inch 3-gang, 118-inch 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